

*(In conclusion; the throne etc. in the aspect of light rays dissolve into oneself.)*

By this merit may I and others, in this life, have longevity, no illness and possess the Holy Dharma;  
at death, be born in the field of Sukhavati and quickly obtain the stage of Avalokiteshvara.  
May the three, body, speech and mind never be free from carrying the three, deity, mantra and wisdom;  
with the power of compassion perform whatever benefits beings and accomplish the performance of a conqueror's son.

In this life, the next and the bardo, in all situations, may the supreme guide, Guru Amitabha, the Lord, never release the hook of compassion that removes the faults from all the troubles of existence and peace.

Dedicate whatever is known and recite prayer-wishes. At all times think that the home is the field of Sukhavati. Think that oneself, in the pride of Avalokiteshvara, acts as the servant of Guru Amitabha. With the doors of body, speech and mind not free of carrying the three etc. teach the accomplishment of great love for the benefit of beings.

*This practice of Great Compassion and Mahamudra In Union, a precept of the Glorious Sakya Fathers and Sons was requested from afar by my student Trakpa Gyaltzen; needing a meditation of Mahakarunika in verse. This was written very quickly by the monk Konchog Lhundrup at Ewam Choden and sent to Do-Kham in the Eastern direction). Sarvamangalam.*

*[Written by Ngorchen Konchog Lhundrup (1497-1557). sGrub Thabs Kun bTus, vol.3, fol.12-15. Translated by Jeff Watt, Vancouver, B.C., 1995; formatted by Wolfgang Saumweber, 2/2004]*

Ewam Choden Tibetan Buddhist Center  
254 Cambridge Ave., Kensington, California 94708  
(510) 527-7363, [www.ewamchoden.org](http://www.ewamchoden.org)



## ***The Meditation of Arya Avalokiteshvara***

“The Practice Of Great Compassion and Mahamudra in Union”

*By Ngorchen Konchog Lhundrup*

Ewam Choden Tibetan Buddhist Center  
254 Cambridge Ave., Kensington, California 94708  
(510) 527-7363, [www.ewamchoden.org](http://www.ewamchoden.org)

Namo Guru Ratnavardhaya!  
I and others, all beings equal to space, from this time forth until the heart of enlightenment is reached;  
To the holy Root Guru and Lineage, essence of all body, speech, mind, qualities and activities of all tathagatas of the ten directions and three times;  
Source of the eighty-four thousand articles of Dharma and master of all the noble Sangha;

*In the collection of glorious root and lineage Gurus, through the three doors with great devotion,*

I go for refuge:

In the Buddha, teacher, having completely abandoned and realized, through the three doors;  
In the holy Dharma, essence of the teaching of scripture and realization, through the three doors;  
In the Sangha, the Conqueror's sons, holders of the teaching, through the three doors.

*(recite as much as possible.)*

May you bless the three, body, speech and mind of myself and all beings;  
bless my mind to approach the Dharma;  
to accept the holy Dharma path;  
to pacify errors on the path;  
that mistaken appearances arise as space;  
that discursive non-Dharma thoughts are stopped;  
that love and compassion arise;  
to quickly obtain omniscience.

For the benefit of all beings, once mothers, equal to space,  
I must obtain the highest enlightenment.  
For that purpose I practice the profound yoga, the path of all buddhas.

*(recite three times)*

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO  
'HAM.

From the great sphere of reality, limitless and free, bestowing various wishes, is a jewelled throne; unsullied by faults of samsara, a lotus seat; naturally luminous, a moon mandala; above, I arise as the nature of all buddhas, Avalokiteshvara, in colour, like stainless conch and crystal; very resplendent, smiling, peaceful and radiant. With four arms the first are folded at the heart; the lower hold a crystal mala and jewelled lotus; two beautiful feet seated in vajra posture; adorned with

many attractive silks and jewels; beautified with dark blue hair in tufts [some] loose.

On the crown of the head, the wisdom of all buddhas, is the Lord, source of all refuge gathered as one, in essence the Guru, in the aspect of Amitabha, in the manner of the Lord of the Family, seated happily; I, in the form of the deity, like the reflection in a mirror, the union of appearance-emptiness, the dance of illusion; like an excellent dancer with many beautiful adornments. Beautiful and resplendent is the mental appearance.

*(Hold the mind for awhile on the deity. Then, with single pointed devotion to the guru;)*

All sources of refuge combined, precious guru, bhagavan tathagata arhat samyaksambuddhaya Amitabha, regard me with a heart-mind of love; blessings to purify bad actions, sins and obscurations; to quickly complete the two accumulations; for the arising of perfect meditation and blessings to quickly obtain buddhahood.

*(from the depths of the heart pray three times).*

Samsara, nirvana, happiness and suffering, all are pervaded by dharmas; dharmas all, have as the root, just mind. Mind itself if examined, colour and shape are lacking; lacking therefore, singular and plural nature, it is empty. Empty of the three, the power to arise, disintegrate, or remain, it is free; free, yet clear appearance, unceasing, all elaborations pacified. Pacified, mind itself is completely free from extremes.

*(Remain in a relaxed state free of mental activity).*

In the middle of the heart on a lotus and moon is the letter HRIH, surrounded by the six-syllable mantra. Rays of light invoke the compassion of the conquerors, blessing myself, accomplishing the benefit of beings of the six-realms.



ॐ मणिपद्मे ह्रूं

OM MANI PADME HUM

*(recite five hundred, etc.)*